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## THE CHICAGO TEACHER.

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### EDITORIAL.

WE have been criticised for calling President Eliot an old man and a bigot. Now we spoke of him not as a man, but as a representative—as he certainly was at the last National Teachers' Association—of old doctrines and bigoted views. We know him to be, nominally, youngest of the young, most liberal and progressive of the liberals and progressives. And for this very reason do we attack him. He is a dangerous man, more dangerous than a thousand like Dr. McCosh—a harmless old Presbyterian. Eliot opposes education by the United States; *ergo* by the States; *ergo* by the city; leaving it to the Church, for it is thoroughly known that private enterprise is not equal to the task of educating a nation; and if the State for its improvement will not do the work, the Church for her aggrandizement will. Fancy the mail service left to private enterprise, to the control of consolidated monopoly! The maritime defence of the nation was once left partially to private enterprise, and the rakish privateer bounded o'er the waves. The same species of craft are often classed as *pirates*. It is true that in public work there are gigantic frauds; but the entire loss to the community by corruption does not amount to a thousandth part of the loss that would come of the extortion of private monopolies, for work not half so promptly or reliably done. A man works harder for the public than he works for himself. What man to save his own property would run the risks that the fireman cheerfully meets in his efforts to protect the property of others? What pay would induce the soldier to meet the danger and undergo the fatigue that he assumes for a sentiment represented by a piece of bunting? Now, if the soldier is the defender, the teacher is the conservator of the State, and entitled to the same public encouragement and support.

But President Eliot would not object to rudimentary education at the expense of the State; only to the higher education. But an educational system is not organized without a head. The High School of any city has as much influence upon the primary pupils of that city as upon the students within its walls. Sometimes it has more. All this being so, who would blame us for attacking a man whose logic would do

away with the public High School and State College? Education must be the power of the individual. The average high school graduate does ten times as much to raise the standard of civilization as he does who leaves school on reaching the fifth grade; and, as to the totally uneducated, it is not necessary here by facts and figures to show their influence on the public weal. Poor Rafferty tells it all.

WE are gravitating towards a state of discipline in our American schools whose perfection will be simply awful. We are governed by an oligarchy—the most tyrannical form of government known on earth. Not less than six, and not more than twenty men, sit in council over us. We may be the most efficient teachers in the world; we may work ourselves into a fit of sickness; we may produce the most wonderful results; and yet when our superiors come to sit upon us in judgment, all they have to do is to nod and wink at one another, and put little slips of paper with our names *not* written on them in a box, and we are, pedagogically, as dead as a door nail. Of course a man of spirit will not submit to any such fate. When he finds that a committee-man is pursuing him from piqued vanity or personal spleen, he will denounce that gentleman, and, if an efficient teacher, he will always succeed by throwing himself on the people; for, after all, this is a popular government. But this is not our point. What we desire to call our readers' attention to, is the fact that schoolmasters governed by this hydra-headed tyranny are as imperious in their administration as they are slavish in their servitude. A teacher is now forbidden to send a pupil on a simple errand. The mandate comes from the Principal. Isn't it overdoing matters just a trifle? If Miss Smith, in the hurry of her departure from home, and in her dread of being "reported," if tardy,—if Miss Smith forgets her handkerchief, or her back-comb, or her — well, anything, what is there wrong in her sending her "best boy" to fetch it? The child likes the job. To him it is as good as a reward of merit;—better than somebody's "Helps to School Government." It is a good thing to be Principal of a school. It is better to be a sensible man. Now, brothers, in this matter of governing our assistants—*assistants*, mind you, not *servants*—let's be sensible; and if we can't be sensible, let's be as sensible as we can.

WE made a mis-calculation in our January number; we sent to all our old subscribers, and never calculated on the number of new subscribers that were to come in; so we find ourselves out of January numbers for 1874. If our friends who can spare them, will wrap their January numbers, affixing a one-cent stamp, and mail them to our address, we will remember them in our prayers,

TEACHING, in our early days, was in what might be called the savage state. It was brute force from beginning to end. Children did as they pleased—exercising the privilege of little savages—till they annoyed the big savage who had charge of them; whereupon, he went at them—savagely. Like savages, the children were riotous till they were murdered—then they were quiet for a spell. In that savage state children were whipped for drawing pictures on their slates; were asked questions, when the questioner knew they would lie in their answer, and were then whipped for lying. We are now in the second, or barbarous, stage of educational society. Selfishness is the trait of barbarous people, as cruelty is of savages. We are selfish in our dealings with children; we consider ourselves, not the greatest good of the children. When we find a fault prevailing in our schools, we attack the children and never think to look within ourselves for the cause of it. A teacher punishes a boy from England for dropping his *N's*; another persecutes a child for not going through a devotional exercise which his father and mother have cautioned him to avoid; another sends a child home on a frivolous pretense when the mercury stands 15° below zero, and when reminded of the intense cold, the teacher says that he supposed it had moderated since the temperature was 70° in his furnace-heated school house. Now all this is not the savage cruelty of the "old masters," but the barbarian indifference of the new. No child should be punished until the teacher ascertains whether there is not something in his own manner to invite or arouse the child's misbehavior; further, no child should be punished until he is examined by a competent physician as to the state of his health. Punishable misconduct is often the result of sickness or feeble-mindedness; and, finally, no child should be punished till the exact nature of his home surroundings is known.

Think of the injustice of punishing a boy for not knowing his lessons, whose father, on the night before, made him put away his books for a game of cards. There is no such thing as a bad child. There are unfortunate children—victims of a foolish mother, or a brutal father, or a hasty, unjust indifferent teacher. Children are the proudest and most sensitive creatures on the earth. They will die rather than reveal the disadvantages under which they may be laboring, and teachers often mistake for sullenness, or laziness, or hatred, what is in truth a sense of shame, "the modesty of nature." While teachers treat children as if they were little puppets and rag dolls, teaching will be in the barbarous state.

Teachers who wear glasses have many difficulties to contend against. There is left in children a trace of the savage's contempt for one possessed of a physical defect. This is a vice, and should be rooted out. But children are not always positively vicious in the annoyance which they give to the wearers of glasses. To the mind of a western child, especially if he be of foreign extraction, there is something very comical in the spectacle of a spectacled woman; moreover, some persons have a way of looking through their glasses—staring, the boys call it—that makes a foolish child laugh in spite of himself. "I couldn't help laughing—she looked at me in such a funny way!" is the only excuse the young culprit has to offer. At certain angles, the eye through spectacles has a very peculiar appearance, and as short-sighted persons would claim the sympathy of others, so let them deal charitably with the involuntary offenses given by silly children.

SINCE the last issue of this journal, two new schools have been named; one the Burr School, and one the King School.

OFFICIALISM in the United States has reached a height of arrogance that would be discouraging to common people, if its very height did not promise a speedy downfall. In Great Britain, official position is secondary in the factors of a man's pride. If a noble, the office-holder has his rank to fall back upon; his office being a mere incident in his career. If a commoner, to secure office he must be a man of ability and scholarly attainments. In this country neither scholarship, ability, nor respectability is necessary to secure an office. From the artificial "honor" of his position, the American office-holder has nothing to fall back upon. This accounts for his sensitiveness as to his official "dignity." Too much of this dignity makes some of our officials, not mad, but idiotic. More of this anon.

THE *New York State Educational Journal* says that THE CHICAGO TEACHER has leveled everything in the educational system of the United States within its reach, and begs to be informed what we do believe in. We believe firmly in Arithmetic, in allopathic quantities; we believe in Reading; in Writing; Spelling from the reading book in the lower grades, and from every text-book in the higher. We believe in technical, old-fashioned Grammar; in Language Lessons, not as a substitute for, but in addition to grammar. We believe in History, from a readable text-book, like Barnes' Brief History, Venable's U. S. History, or Swinton's History of the United States; we believe in Geography, in small quantities. We believe in Natural History and Botany, from Prang's Chromos; we believe in Writing; we believe in Drawing;—writing is the key to three occupations: account keeping, correspondence, and literary composition; drawing is the key to every other business, from the digging of a ditch to the work of the civil engineer. We believe in vocal music; children can learn to read music as readily as they learn to read English text; they can learn to read music and sing as easily as they learn to read print; they must spend a certain time each day in singing, and they may as well sing in a scientific and artistic manner as to sing by rote; in short, we believe in the bread and beef of an English education.

We fear that our critic does not believe in half so much as we do.

THERE is a great deal of "cabbage" in tailoring—material wasted, clippings of valuable cloth, worth its weight in silver if it were in the piece. There is "cabbage" also in teaching. Indeed, the "cabbage"—wasted effort—often amounts to more than the stuff worked up into articles of use. We venture the assertion, that 90 per cent. of the teaching done in our Public Schools is effort thrown away. Of ten grains of seed cast to the wind, only one grain takes root. It is true this grain brings forth thirty, sixty, or an hundred fold; but isn't it provoking to think of the nine grains thrown away? Dropping the figure, the fact is that children learn not more than one-tenth of what we teach them. This is because they do not realize what we or they are about. In square measure they do not care whether they give you an acre or a township of land. Their prodigality in matters of finance exceeds that of Coal Oil Johnny; in stock jobbing, gold speculations, and currency investments, they beat Wall Street; and in the cost of a given quantity of pork, wheat, or barley, they every day distance the Chicago Board of Trade. The national debt would be paid ten times over—barring the stealings of the nation's servants—by the mistakes made by children in the

schools. In viewing this heedlessness of children, we should remember that they *are* children; that what we are trying to cram into their heads is as much apart from them and beyond them, as the moon is from us; that we are called upon by our situation to give children a knowledge of the world in a few years while they are yet babes—a knowledge which it will take their whole life thoroughly to acquire. That this can be done we do not deny; but it will be done only by a combination of faculties which the salaries now paid teachers cannot command. The thorough teacher should know business, should have the skill of the artist to portray and illustrate his instruction; should have the force and eloquence of the orator to rivet the attention of his pupils to the matter in hand; should have the enthusiasm of the poet to lead them into fields of observation which the confines of time and space shut out.

We do not say that we haven't any, but we do say that we have not many such teachers. So there must be "cabbage" in teaching. How to diminish the amount of this "cabbage" is the problem of our educational life. An appeal to surroundings is not out of place. When children fill a room full with mortar, when ordered to plaster the apartment, it is time to call their attention to the walls and ceiling of the room in which they study. A constant reference to facts—the facts of existence as we know them—is an aid to scholarship. But the race has been so long engrossed with myths, fancies, mysteries, and meaningless abstractions, in lieu of facts, that it is hard to bring the children down to the realization of their surroundings. Hence, the "cabbage."

We hope our readers will reperuse the article on Examination Questions published in the last number of THE TEACHER. It was signed *Nemo*, but we think that we violate no rule of journalistic propriety when we state that it came from the pen of H. L. Boltwood, of Princeton, Ill. Its suggestions are exceedingly good, and quite applicable to the arrogant Principals of schools in this city. When a Principal propounds a ridiculous question to a child, and the teacher of that child mildly demurs, the Principal has, in one case at least, answered the demurrer by asking, "Who's boss?" The science and art of questioning seem to be unknown everywhere except in the State of Pennsylvania. It is no uncommon occurrence for an examiner to ask one question whose value is twelve times as great as its neighbor's. There is not recorded a more philosophical reply than that of the Scotch idiot to the professor. *Question:* How would you know a fool? *Answer:* By the questions he would ask.

THE *American Educational Monthly* fails to understand some of our assertions, as, for instance, when we say that keeping children in after school hours to *make* them learn their lessons tends to destroy the individuality of the children so operated on, and that the practice is not in keeping with the spirit of our free institutions, whose watch-word is, "Every man for himself, and the devil take the hindmost." Now, THE CHICAGO TEACHER could explain everything it says in a brief paragraph, if it chose to spin that paragraph out in an "article," but it pre-supposes that it is talking to experienced, intelligent, educated men and women; it pre-supposes in them a knowledge of the latest discoveries of social science; if it has not found a reader of such character in the person of the editor of the *American Educational Monthly*, THE CHICAGO TEACHER is sorry, that's all.

IGNATIUS DONNELLY has introduced a bill in the Senate of Minnesota, providing that the State Superintendent of Public Instruction be authorized to prepare a complete set of textbooks for common schools, at an expense not to exceed \$2,500; that the lowest bidding publishing house be permitted to publish these books for five years, and that the books thereafter be furnished free to children through the State Auditor. We mention this bill to show how little Mr. Donnelly knows about hay-seed, and how much he knows about publishing. Fifty thousand dollars could not secure the talent requisite to compile a respectable series of text-books in the several branches; further, no publishing house in this world, or in any other world, so far as heard from, could afford to sell new books for five years only, at less than twice the usual cost of school books. This motion of I. Donnelly's is a fine illustration of wild legislation. We have a large constituency in Minnesota. Every time a subscriber of ours in that State sees or hears of Ignatius Donnelly, let him laugh.

WE respectfully suggest that it would be proper to close the schools on St. Patrick's day, the 17th of this (March) month. The man in whose honor this day is celebrated, is in every respect worthy of enlightened commemoration. The St. Patrick of history is as different from the snake-extirminator of the ignorant American's fancy, as the Dean Swift of history and literature is different from the *Dane* Swift of the illiterate Irishman. St. Patrick is no mythical or legendary character, like St. Denis or St. George. His work remains to the present day. He was no sectarian; Catholic and Protestant alike can claim him. He was the missionary that converted nations to Christianity without the spilling of a drop of blood; the morning star of enlightenment to Ireland; the apostle of the West. The schools which he founded in Ireland and continental Europe, were a means of bringing down, not only Christianity, but enlightenment, to the present age. When continental Europe was one grand theatre of savage warfare; when the isle of Britain was a lair of blood-drinking barbarians, Ireland, as Dr. Johnson has beautifully said, was "the home of sanctity and literature." The voice of St. Patrick came down through the centuries. We advise any American claiming to be a scholar, to read up on St. Patrick. We have yet to meet an American who is not entirely ignorant of the deeds and attributes of this great man.

Aside from the character of the man whose day we celebrate, we advance the following considerations for making that day a public holiday. The Irish are a large and respectable element of our population. They depend, more than any other class, upon hard, honest labor for the support of their families, and thereby allow the class more disciplined in business to reap large fortunes. The Irish are the producers of the city. They lift the loads and swing the heavy sledges. Their temperance societies are the only ones that have any vitality or saving power. Those societies form the greater part of the procession on St. Patrick's Day. It is proper to encourage them. True, aristocrats will say that it is silly to march; but when a man has worn an apron or a roundabout for a year, if he wants to indulge in a silk hat, a scarf, and a manly bearing for one day, why not encourage him, especially since he does it from a sentiment noble in itself? Further, one-third of the school children are absent on this day. The same work must be done with them on the next day; so, when one-third are absent, all may as well be absent. Often children are suspended for a series of absences culminating with



this day, which is a holiday of religious obligation to most Irishmen, and of national obligation to all. This suspension is regarded by the parents as a species of religious and national intolerance, and resented accordingly. The worst enemies of our school system are made in this way. We can not afford to make so large, honest, and warm-hearted a class as the Irish are, the enemies of our schools, when we can not only conciliate them, but make them enthusiastic, by the smallest concession to their national pride. We know that the public school system is the salvation of this nation; it is for us to draw to it friends from every quarter of the globe.

It is too late for the Board to take any action looking towards making St. Patrick's Day a municipal holiday; but the closing of the schools is in the hands of President King. We look to him to perform this act of simple justice to the Irish citizens of Chicago; an act which will at once grace him in his exalted position, and win for him the gratitude and esteem of the Irishmen of Chicago.

By an unfortunate combination of circumstances over which we had no control, the 22d of February fell this year on Sunday; thus depriving the schools of their usual holiday on the birthday of the boy that couldn't tell a lie. But we fancy that President King will make good the loss by giving us a holiday on St. Patrick's Day, the 17th of Ireland. Surely, Saint Patrick was as good a man as George Washington.

SUPT. DOW, of Peoria, gives it as his experience, that a year is saved in teaching children to read by using Leigh's phonic type. Two hundred and eighteen pages are read by starting children with Leigh's type, in the same time that eighty-four pages would be read by the old method. It takes no more than one week for children to make the transition from the phonic to the common type. Mr. Dow further says, that in a class composed of children, some of whom were taught to read by the use of Leigh's method, and others by the common type, he could select, by the distinctness of their enunciation, the children that had been taught in Dr. Leigh's method. The reading in the schools of Chicago is at a very low ebb. This is owing to several causes which we need not mention to our readers in Chicago. But if we must have the present system perpetuated in the schools, let us mitigate the evil by adopting Leigh's phonic type, or any other labor-saving appliance that will aid our pupils in overcoming the difficulties they have to encounter.

THE *American Educational Monthly* says that if we had not told it so, it would not have known that the co-education of the sexes, and the co-education of the poor and wealthy, was the grandest discovery of social science. As far as we have read this journal, its chief boast is of what it does not know. But if those two kindred discoveries—virtually one discovery—are not the grandest of social science, will the sneering editor of the New York journal with a long name please tell us which discovery of social science *is* the grandest?

WE have received from Waukegan what we consider a good plan to prevent tardiness. It is to allow children a half-holiday at the expiration of a month during which there is no case of tardiness in the division. Whenever a tardiness occurs, the trial recommences, the month dating from the last tardiness.

THE Principals' Association of Chicago will have to be prayed for. The association consists of Principal teachers, whose average experience in the business is ten years—that is, the experience of the men will average ten years. Heaven forbid that we should publish the experience of the ladies! These Principals have in charge the training of the youth of this city, numbering 400,000 in population. And these Principals unanimously declared in their last meeting that moral lectures to children were always useless, and often positively injurious. The Superintendent looked on and said nothing contrariwise; the Assistant Superintendent was in the body of the meeting, and never uttered a protest; the smiling Secretary gave his personal weight to the assertion, and the lady Principals whispered ah! men!

Mr. Baker said: "For most part the children attending school know the right from the wrong, and need but little instruction in school on moral points. With one teacher pupils will at once acquire the best of habits: truthfulness, honor, purity of language, respect for the rights and feelings of others, and politeness; with another, these same pupils will become liars, deceivers of every description, profane, and vulgar, and thoroughly selfish in every thought and action. Yet this second teacher may be as virtuous, and as pure in every thought and motive, as the first. Now, the one has no need of reading homilies to her pupils, or of seizing every opportunity to descant upon the beauty of good actions and the deformity of bad actions, for her pupils are instinctively conscious of both, and act accordingly; while the other makes her children despise not only her reiterated platitudes, but the right itself. The difference between these teachers lies in the positiveness of their characters, and their tact in enlisting all the energies of their pupils in a desired direction.

We do not deem it necessary, therefore, to talk goodness constantly to pupils, or to hold up any improper act of one of their number to their gaze, because an opportunity occurs to do so, but rather, so to manage them that their whole souls shall be engaged in the acquisition or investigation of knowledge; then there will be an absence of bad, vulgar and wicked thoughts and imaginings, and hence an absence of conduct that proceeds from such mental states. This, I think, is the key to moral culture. It is vain to cure bad actions until bad thoughts are banished, and it is equally vain to banish bad thoughts without furnishing the mind with other food for its assimilation. We may preach goodness from the birth to the death of our pupils, but unless we fully occupy the mind with other things, bad thoughts will invariably enter and stubbornly contest the position. Therefore, if we fill the minds of our pupils with an intense enthusiasm for knowledge, we shall have little occasion to talk platitudes or read homilies to them."

The substitute for moral lectures and pious homilies offered by heterodox Principals was as follows: Let the teacher be honest and truthful in word and action; let her do her own work faithfully, and make her pupils do theirs; let her keep them so busy that they will not have time to think of, much less to do, any mischief; let her take it for granted that they are moral, but practice eternal vigilance to keep them so.

This theory of the Principals would not prevent a teacher from correcting a fault, or explaining a point of good manners to a child whose home advantages are not very great, but it would do away with set lectures on morals and manners, and it would debar teachers forever from opening the sluices of the burning lake upon a child who fell, or was led, into some trifling misdemeanor. The pedagogical part of

THE CHICAGO TEACHER has survived three generations of assistants, and speaks from experience of the influence of different characters on the morals of children. The most ruinous influence is that of the over-indulgent teacher, the one that cannot say no. Children regard indulgence as cowardice in the teacher, and they utterly despise one who repeatedly forgives in them a certain offense. It is not goodness, but strength of character in the teacher, that cultivates goodness in the child. The worst person that can be placed in charge of children is a good fool. Such a teacher may be a pious, meek, Christian person; and yet in a fortnight she will foster a horde of little devils in her school-room.

Another species of bad teacher is the insincere one. She hopes to succeed by humbugging all that have any dealing with her. She flatters her pupils, compliments her Principal on his good looks, uses peculiar blandishments when he is about to examine a class for her, neglects her work till within two weeks of the examination, then crams her pupils with answers to the questions, which her keen insight into his disposition teaches her to expect. If the insincere teacher is a man, he holds his place by flattering the members of his School Board. He is always a handsome young man; he pleases their daughters much and their wives more. He hides his inefficiency from everybody but his pupils; *they* are not to be fooled; *they* see through him, and thereby lose confidence in human nature, and become mean, lying, treacherous, little imps, just like their master, who is a living lie.

Another vicious teacher, is the one who actually is exemplary in his deportment, but boastful of his *morality*. "I don't drink coffee; I don't drink tea; I don't smoke!" Just as sure as a man says before a crowd of boys, that he does not smoke, so sure will it be whispered among the boys, "*Too stingy to buy a cigar!*" And the most evident result of the lecture will be the sale of a box of cigars at the nearest cigar stand. It is better for a man to acknowledge small vices, than to boast of a real virtue. It is especially healthy for a teacher's influence to acknowledge the errors and follies of his schoolboy days, characterizing them as errors and follies.

Another vicious teacher is the one who makes a hobby of conscientiousness. Conscientiousness is a good thing, but it may be carried too far. A simple act of childish impulse may be exaggerated to a heinous offence by a teacher riding the hobby of conscientiousness. "If you look at a fellow pupil you communicate; if you communicate and report *perfect*, you lie; if you lie, you are in danger of hell-fire." Such is the doctrine of the conscientious teacher, or, rather, of the teacher whose hobby is conscientiousness. In dealing with children be reasonable, and do not make mountains of mole hills.

WE have examination of candidates for the position of teacher, to test their scholarship. Who will invent a *meter* to enable us to judge of their common sense?

OF this number of THE TEACHER five thousand copies are issued. We thought it proper at one time to advance, in this number, some elevated theories of education, and to state some principles of the development of mind. But, upon surveying the field, we discovered that we knew all those theories when we were young, and we fancied that our readers would know them as well. So we refrain from inflicting on our readers descriptions of the ideal school-ma'am and the model school—though our advertising this month is enough to make any man dizzy—and content ourselves with common-place facts and working day suggestions.

WE have a bright article from the pen of the *Incarinate Negation*; but we had so much matter set up when it reached us, that we had to hold it back for future use. Wait a wee, Miss I. N.; we shall let you have your saucy say in good season; and hulking tyrant as we are, we shall treat you as your talent merits. But, woman though you be, you shall not have the last word.

### SPRECHEN SIE DEUTSCH?

If the question of introducing the study of the German language into our common schools were presented to us, we should vote against its introduction without hesitation; but since it is in, and it would be impolitic, and, perhaps, unjust to throw it out now, it is our duty as an employe of the city and a public journalist, to show how the money expended on this branch can be more profitably used than it is at present. Our soul of educational and political economy is shocked every day at the waste of money and effort in this branch of study. Is it not time that this disorderly little side-show to the large circus of our graded course of instruction, be incorporated in our regular work? To this end we suggest the following:

1. That the study of the German language be graded in our schools.
2. That it be divided into eight grades.
3. That the study of the same commence in the Fourth Grade of the District Schools and end at the graduation from the High School, making a year of instruction in the English branches correspond to a grade in German.
4. That a committee, consisting of the President, Superintendent and Assistant Superintendent, the Principal of the High School, all the Teachers of German, the District School Principals who are scholars in German, and the members of the Committee on German of the Board of Education, be appointed to grade the study.

This plan will give children eight years in which to get a knowledge of the German language and literature. At the end of such a course graduates will be able to read German authors as fluently as they do English authors.

5. That the study be purely grammatical throughout. The attempt to learn a language by ear, or to teach it by word of mouth, in a country where that language is not generally spoken, is all nonsense. Grade students on their grammatical knowledge of German; and English and German pupils will be at once on the same standing. Let the knowledge of German children, in speaking, reading and writing, be simply adventitious, and all will be put on the same basis.

It will be seen that a grade in German corresponds to a year's instruction in English.

It may be asked: "Will German be compulsory?" Nonsense! There is no need of the word *compulsory* being used. There was ten times as much ignorance and prejudice for Music and Drawing to contend against as German has to battle, at the present writing. Music and Drawing are now the most popular branches in the schools, and we will engage that within two weeks the teaching of the German language, according to the plan we have laid out, will be more popular than Music or Drawing. The only difficulty in the way of this branch, is the refusal of certain children to provide themselves with German text-books. This difficulty can be met easily. A purse of \$5,000, subscribed by liberal-minded men of German, American and Irish nationality, would form an investment fund sufficient to supply indigent and contumacious German students with text-books for the next hundred years. Then by all means let German be graded in our public schools.

## CONTRIBUTIONS.

## ADDRESS OF PRESIDENT PICKARD

BEFORE THE

ILLINOIS STATE TEACHERS' ASSOCIATION.

The topics demanding our most serious consideration, are: (1), *The extent to which a free education should be furnished by the State*; and (2), *The means best adapted to secure the end sought, within the determined limits.*

The State exists for the attainment of some end not individual or local in character, but general; and its system of education must have adaptability to the end in view. The State aims not alone to *preserve* its citizens, to guard them against injury and loss, but as well to *conserve* citizenship with its enlarging rights and its unrestricted capabilities. It is not the watch-dog by the cradle, standing between the sleeping infant and the threatening serpent; but the Hercules within the cradle, resisting of itself, and in the use of its own power, the life-crushing coil of the serpents sent to strangle it. The state has the right to *grow*, as well as to *exist*; the privilege of *thriving*, as well as of *living*. It is not to-day what it was centuries ago. The citizen has passed from that childish state of dependence and blind obedience to recognized authority, into the freedom of manhood, where his own will, though subject, is part of the general will which rules. The State has, therefore, passed from *Monarchy* into a *Republic*. The development has been steady but natural. We claim the Republic to be the result of progress, the fruit of civilization. Examine closely the systems of education and you will find them favoring a full acquaintance with the forms of government out of which each government has risen, with such additions as its own circumstances demand, but carefully excluding the light which other more nearly perfect governments might shed upon them. Each State concerns itself with the past, and with that which is below it in value. While it seeks to improve all which it considers inferior, it recognizes no superior, and thus devotes a part of its power to the promotion of ignorance—to the suppression of general intelligence—to the curbing of ambitious subjects. The energies of all inferior governments are, therefore, divided between the elevation of their subjects to their own plane of thought, and the binding of these subjects to this plane. This division of effort between the raising and the pulling back—between elevation and repression—appears in the extreme upon the lower side in savage and barbarous states; it passes the point of equilibrium in limited monarchies, and reaches the extreme upon the higher side in Republics. A monarchy concerns itself with the education of *obedient subjects*: a Republic must necessarily concern itself with the training of *intelligent sovereigns*. No part of our energy need be exhausted upon determining what to leave out of our system of education, for if we do as all other governments have done, we shall find no occasion for repression, but abundant occasions for elevation. The Republic must prepare itself to maintain its claim of superiority. Since it is a Republic, intelligence must be more wide-spread, and culture more liberal and more general than is essential to any other form of government. All do not rule, but each one may rule. The average constituency in a Republic should be as intelligent and as virtuous as the representatives to whom they entrust public affairs. The value of such a constituency can be fully appreciated at such a time as this, when unworthy representatives, who have obtained place and power through

the carelessness of the people, are called to a strict and mortifying account for "Credit Mobilier" transactions, "Salary Grabs," and "Ring Contracts."

Frequent changes of administration in a Republic are desirable. We can not long survive the establishment of a ruling class, except as this ruling class embraces all the people. Aristotle well observes: "The most effective way of preserving a State is to bring up the citizens in the spirit of the government; to fashion, and, as it were, to cast them in the mold of the constitution." By our constitutional provision, every man is in most important respects the equal of every other. The good man drops his ballot; it is counted *one*. The bad man has the same right, discharges the same duty; it is counted *one*. In all affairs of legislation and of administration the count at the polls determines more than the character of the voter. If we would make character tell in our State affairs, we must mold the voter before the ballot is deposited. What is the spirit of the government in which the citizen must be brought up? No better answer can be found than appears in the Farewell Address of our Washington. "It is substantially true that virtue, or morality, is a necessary spring of popular government. Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened;" and in the same connection he says: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles." Thomas Jefferson declares two of the principles proclaimed by the Fathers of the Declaration and of the Constitution to be "the diffusion of information, and arraignment of all abuses at the bar of the public reason: freedom of religion." James Madison, in his inaugural message, declares one of the purposes of government "to favor in like manner" (with promotion of agriculture, manufactures and commerce) "the advancement of science, and the diffusion of information, as the best aliment to true liberty."

In the light of these preliminary considerations, can we determine in a general way the duty of the State as to the extent of a free education. Intelligence and virtue are essential. The intelligent and the virtuous must determine the standard to which the citizen must be brought: must establish the plane upon which the doctrine of true equality of man with man is tenable, and compatible with the security of the state. Is it safe to leave the diffusion of knowledge and the cultivation of virtuous principles to private enterprise, unaided by State support? A negative reply is the only possible reply to such a question. Is it possible to secure the desired result by legislation favorable to private institutions? It is well understood that such a course reaches but the few, since the large majority of men have not the means, no matter how strong the inclination, to avail themselves of the benefits of such private instruction. Shall the State undertake the task of providing exclusively for the education of her citizens, prohibiting any course of study except such as is provided for at public cost and administered under State control? No one is foolish enough to entertain such a thought. No true republic can thus interfere with private rights. We are then forced to the conclusion, that the State, in self-defense, and to secure her own perpetuity, must promote the proper education of her citizens by any and by all means not inconsistent with the principles upon which the State is founded; that the means



essential to the requirements made by the State be readily and easily accessible—within the reach of all, without distinction of sex, race, or pecuniary circumstances. The former of these conditions may be met by all schools, whether national or denominational, secular or sectarian. The latter condition can be met only by the Public Free School.

The right of Private Schools to extend their course of study without limitation has never been questioned. In discussing the question of the extent to which an education may be carried, we are, therefore, confined to the province of the Free School supported at public cost. The Public School is of right amenable to public criticism. In this regard it cannot complain of neglect.

While all admit the necessity of its existence, and nearly all accord it credit for valuable services, many claim, that in going beyond the merest rudiments of an education, such as are found within the lids of a Primary Reader, a No. 1 Copy-book, and an Arithmetic, it entrenches upon private rights and takes private property for public uses without rendering a fair equivalent. Parsimony, personal interest, and denominationalism are allied with chronic grumbling and with honest ignorance in this attack upon the rights and privileges of the Free School. Many have "got on" well enough without any schooling, and they fail to see its value through lack of personal experience. Over against such are a host who recognize the need of better opportunities for their children than they were permitted to enjoy, and such are the main reliance of our Public School system to-day. Many find the country going to irretrievable ruin because the children are educated beyond their circumstances, and are unwilling to content themselves with the honest toil to which they are born heirs. Upon this point I would recall to your minds what was said a few moments' since, and dismiss this part of the subject with calling your attention to the fact that labor is most respected where the Free School is most firmly established. Some claim that the Free School is, of necessity, unsectarian (and it is the highest praise that can be accorded it), and that the children trained therein will slip away from the faith of their fathers. If my children, who are under my influence more hours each day than they are in school, more days in the week and more weeks in the year, and who are brought under direct instruction in the church and Sabbath school established in the interest of the faith I hold, slip away intelligently from the faith I hold, it becomes me to inquire whether I have a faith that will save me, and not to bring discredit upon the sources of their intelligence. I profess Christianity; I am a firm believer in its fundamental principles. Am I consistent with my profession if I say, since *my creed* cannot be taught in the Public Schools, no person shall have a right to an education irrespective of creed? The Public School stands pledged against support of any sect; it is equally pledged against interference with sect. Are our denominational opponents wise, as viewed from their own standpoint? They virtually claim that an education free from denominational bias, is much to be deplored—that mere intellectual training is a curse rather than a blessing—but that its tendencies may be neutralized by an admixture of sectarian teaching. Do they show wisdom, then, in taking up in the denominational schools these studies whose influence must be neutralized? The influence of sectarianism is fast waning. Thanks to Public Schools in their measure at least. Denominational schools find it for their interest even to ignore sect. All come back to fundamental principles in *religious*, not *sectarian*, *faith*. Upon this ground Public Schools may stand with others. The demands

of the religious nature everywhere felt and everywhere recognized, *may* be met, *should* be met, in the Public School as well as elsewhere.

This religious nature of the child will assert itself in various ways, and it may be cultivated without doing violence to the rights of any. Every exercise of a well ordered school has an influence, more or less direct, upon its culture. For a very clear and exhaustive treatise upon this subject, I would refer you to the Report of the St. Louis Public Schools for the year 1870-71, made by W. T. Harris, their excellent Superintendent, pages 21-37.

It cannot have escaped your observation that, within the past year, the President of one of our prominent universities has felt it incumbent upon himself to assail the Public School work, and to assert that the Public Schools of this country are not as good as they were thirty years ago. In his criticism he is sustained by many who find themselves at a loss to account otherwise for the waning influence of the college and the university. How far the investigations of President Eliot may have extended, I do not know. They certainly did not reach Illinois, and I do not believe that a single State in the Union, not excepting Massachusetts even, will look within its own border for a verification of his statement. Can self-interest have had anything to do with his opinion? Let us rather hope that he has forgotten that the requirements for admission to Harvard are very far in advance of what they were thirty years ago, and also that he does not consider the fact of a more general course of study in Public Schools, while the line of requirements for admission to college is still as narrow, though longer than ever. Over against this hastily-expressed opinion of President Eliot, I would place a remark made by an inventor in charge of an intricate machine exhibited at the Inter-State Exposition in Chicago. Said he: "The most intelligent questions with reference to this machine came from lads from twelve to fifteen years of age, during the days upon which school children are admitted." If the colleges would learn the value of the work done in the Public Schools of to-day, they should make their requisites for admission embrace a wider scope. Not abating in a single point their requirements in culture studies, they should admit the value of knowledge studies, and build their pyramid base downward rather than upon its vertex.

(To be concluded next month.)

## A NATIONAL UNIVERSITY.

BY HON. T. O. HOWE.

The great question is, Shall the National Government establish a University?

It seems strange that such a man as President Eliot should answer such a question in the negative. The reasons he assigns in support of that answer seem stranger still. There are those who may think the expenditure demanded by such an enterprise beyond the present ability of the National Treasury. President Eliot does not plead the poverty of the treasury. There may be those who think the founding of such an institution is outside of the constitutional authority of the National Government. President Eliot does not plead the limitations of the constitution. There may be those who think the provision already made for intellectual culture is sufficient—that our schools are adequate to the demands of our scholars. President Eliot does not say that. His position

is that such is not the duty of the government. His language is:

"There is, then, no foundation whatever for the assumption that it is the duty of our government to establish a national university. \* \* \*

"The general notion that a beneficent government should provide and control an elaborate organization for teaching, just as it maintains an army, a navy, or a post office, is of European origin, being a legitimate corollary to the theory of government by divine right."

This comes from the head of Harvard University, that noble outgrowth of one of the earliest laws ever enacted on this continent. The men who enacted it, had rather conspicuously remonstrated against "the theory of government by divine right." This comes from a citizen of Massachusetts. That State has not been distinguished for her attachment to "the theory of government by divine right." She is rather distinguished "for an elaborate organization for teaching," provided and controlled by government. Does President Eliot speak for Massachusetts to-day? Alas, how very dead Horace Mann must be! How long is it since Massachusetts declared, by the lips of Horace Mann, that "legislators and rulers are responsible? In our country, and in our times, no man is worthy the honored name of statesman, who does not include the highest practicable education of the people in all his plans of administration. He may have eloquence, he may have a knowledge of all history, diplomacy, jurisprudence, and by them he might claim, in other countries, the elevated rank of a statesman; but, unless he speaks, plans, labors at all times and in all places for the culture and education of the whole people, he is not, he can not be an American statesman."

Has the wisdom of Horace Mann become foolishness in the eyes of Massachusetts? Or has the wisdom of Massachusetts become foolishness in the eyes of President Eliot?

"Moreover," argues the latter, "for most Americans these arguments prove a great deal too much; for if they have the least tendency to persuade us that government should direct any part of secular education, with how much greater force do they apply to the conduct by government of the religious education of the people." \* \* \*

"These propositions are indeed the main arguments for an established religion."

But in Massachusetts, government has directed a great part of secular education, and yet has attempted no control of the religious education of the people. In all the New England states, in most of the states of the Union, government takes more or less care for the mental culture of the people, but in none of them does it assume any direction of their religious culture. On the contrary, France, Spain, Italy, Austria, and other European states, have long been strict to prescribe a religion to their subjects, but until recently have given little heed to their education. In fact, the president of Harvard has simply reversed the whole practice and logic of governments. The rule has been that those which assumed a divine right to reign, have felt no dependence upon popular intelligence, and have made little or no provision for it. But governments which emanate from the people can not, if they try, rid themselves of the consciousness that the stream will be as the fountain.

In such, "government and law, which ought to be the allies of justice, and the eternal foes of violence and wrong, will be moulded into the similitude of the public mind, and will answer to it, as in water, face answereth to face." Such governments cannot degrade the standard of popular intelligence without self-degradation. And it is observable also that governments which systematically neglect the care of the minds, are very apt to charge themselves with the cure of the

souls of their subjects, while those which honestly enlighten the minds of their people, do not care or do not dare, to lay a shackle on their souls.

President Eliot can not have failed to discover that there is a vast difference between the office of secular and that of spiritual teacher. In science, mankind is pretty well agreed what to teach. The facts of science most men will receive without a surgical operation. The state which undertakes to propagate those facts, has only to build and not to destroy. It fills a void already existing, and is not obliged to make one. But in religion, men are, unhappily, not quite agreed what to teach. The state which undertakes to propagate religion, has to tear down a great deal in order to build a little. To establish one religion, it must proscribe a good many; and all history testifies that no surgery is so cruel as that to which governments have resorted to inculcate religious persuasions.

President Eliot is right when he says, "religion is the supreme human interest." True religion is indeed. How do we know that it is not, rightly considered, the *only* human interest? When the world shall be properly enlightened, how do we know but it will discover after all that Jesus was right when He assured us that if we would once find the kingdom of God, food and clothing and other things would be easily attainable, in fact, thrown in.

The reason why American governments are not permitted to assume control of spiritual culture, is not that religion is not of sufficient importance. It is plainly because *government does not know enough*. For centuries governments thought themselves competent to the task, and attempted it. Their success has not been approved by the general sentiment of this country. But President Eliot speaks with significant accuracy, when he implies that the idea of an established church is unwelcome only to *most Americans*. He is not blind to the fact that a part of the American people fondly cherish that idea. But that portion of our people are not the friends of a national university. They are quite as little the friends of Harvard. Still less are they the friends of public schools. Representatives of that party, but a few days since assembled in St. Louis, and there—

*Resolved*, That the system of state education now established in most of the states, by its failure to provide proper religious instruction for the young, and its enlightening the head to the entire neglect of the heart culture, meets with our unqualified reprobation, unjustly taxing, as it does, a large class of our people who cannot, without danger to the faith and morality of their offspring, avail themselves of its advantages.

Such men are charlatans, who would impose on mankind a creed which they themselves do not believe, or they are cowards who fear that Christ's gospel will be rejected, if offered to the human understanding strengthened by the meat of science, unmingled with the saliva of a church catechism. President Eliot doubtless does not mean to be an ally of that party. But it is an ill omen that he appears to demand that the government shall abandon the cause of secular education because it leads to a state religion, while that other, and larger party, demands the same abandonment, because it does *not* lead to a state religion.

Unquestionably "religion is the supreme human interest." How does it happen, then, that almost two thousand years after the resurrection, Christian effort is distracted still by the claims of so many churches, and yet, numerous as they are, that one-half the world abjures them all? If human endeavor could expound the supreme human interest to supreme human ignorance, would it not be already better understood than it is? Not alone the pillars of the true state, but the



altars of the true church, await the support of a higher and more general intellectual culture.

When the human understanding shall be enlarged and properly strengthened by the inculcations of unerring science, by that knowledge which Bacon declares to be "nothing but a representation of truth," we shall be in no danger of a religion sustained by the arbitrary rescript of a state; but we shall have a state made stable by the precepts of religion—a religion not resting on superstition and embraced by bigotry, but a religion resting on revelation and approved by reason. Then the spirit of Jesus will appear again treading down the floods of anarchic violence, and His resistless voice will once more be heard commanding all human turbulence, "Be still."

It is possible President Eliot does not mean to exclude all government from the work of education, but only to exclude the government of the United States. His argument is not consistent with that restricted view. Nor could an argument consistent with that view be framed. Manifestly education is a matter of private concern only, or it is a matter of public concern also. If of private concern, it should be left to the individual, and *all* government should let it alone. But if of public concern, government should attend to it. Not any one government exclusively, but every government clothed with any authority over the public welfare should contribute to the work according to its ability and its opportunity. Undoubtedly, under our political system, the work is left mainly to the control of the several states, but if the national government can help, it should.

It is possible, also, that President Eliot does not mean to exclude government from the work of primary education, but only from that of secondary or academic instruction. Still the fact remains, that the education of the citizen is of value to the state or it is not. If it be conceded that partial education is of some value, it will hardly be denied that thorough education is of more value. Besides, it was in this precise way that the builders of our national government intended it should aid the cause of mental culture. It was in this precise way that Washington and Madison so incessantly urged the government to aid. And it is only in this way of founding central schools, like colleges and universities, that the national government can well aid.

"I venture," argues President Eliot, "to state one broad reason why our government should not establish and maintain a university. If the people of the United States have any special destiny, any peculiar function in the world, it is to try to work out, under extraordinarily favorable circumstances, the problem of free institutions for a heterogeneous, rich, multitudinous people, spread over a vast territory." So? Did the president of Harvard mean to hide a sophism when he planted "function" by the side of "destiny" as its synonym? *Special Destiny!* Is it not rather early to pronounce oracularly upon the destiny of the people of the United States? Is it already certainly known what the particular doom of this people is? Nay, if these professional teachers rush forward to protest that the people's servants shall not promote their mental culture; can they await the unfolding of their fate without the most painful apprehensions? *Function!* Yes, it is in order to speak of the *function* of the people of the United States, but not of their "*peculiar function*." They have no peculiar function. The function of this people is the same as the function of every people, namely, to get out of hell and to get toward heaven as fast as possible. Does President Eliot know of a people anywhere to whom that rather important function does not belong?

"The problem of free institutions," you say. But you should not say so. Free institutions are no longer a *problem* with the people of the United States. That problem was wiped off our black-board nearly a century ago. We have free institutions now—institutions built by the people and controlled by them. Government is theirs—their agent, their instrument, their voice. As the people shall command, that agent will help or hinder them, in their struggle upward, or their career downward. Quite another problem is written on the black-board now, namely: Given to the option of the people whether they will go up or down, which way will they go? A grave problem if we rightly regard it; a problem by no means yet solved by the people of the United States. The people of Massachusetts have persistently declared, that as for all in their house they desire them to go up. The people of some other states have as persistently declared, let every man go up if he can, provided he is white. If he can't, what matter?

The government of Massachusetts has faithfully seconded the aspirations of her people. The governments of other states have faithfully reflected the indifference of theirs. The government of Massachusetts cannot directly aid the people of Delaware, nor can the government of Delaware directly retard the people of Massachusetts. Yet those two communities are by no means independent of each other. Through the national government, the people of each state influence the destiny of the people in every other state.

A vote given in Rhode Island may destroy the profits of a harvest in the valley of the Mississippi. A vote given in Kansas may throw Wall Street into convulsions. A million and a half of such votes are in the hands of men utterly unable to read them. Under such circumstances can the nation afford to fold its arms? It may do well enough when you are safe on shore, if you see a ship in the offing with a stone-blind crew on her decks and a tempest about to break over her, merely to call on the helpless seamen to make sail and come into port. The world will not be apt to call such listless indifference, such obdurate selfishness, blessed. But they may call it discreet, prudent, economical. If, on the contrary, you are not on shore, but in the cabin of the imperiled ship, you must not expect to earn a high character for prudence even, unless you help the sightless mariners to handle the ropes, or at least show them the way to the shrouds.

Yet the president of Harvard University insists that the government of the United States must be listless. He gravely says, if the government means to dispel that mental blindness, "it saps the foundations of public liberty." So? "The habit of being helped by the government, even if it be to things good in themselves, to churches, railroads, and universities, is a most insidious and irresistible enemy of republicanism." So? "Americans maintain that government is to do nothing not expressly assigned to it to do; that it is to perform no function which any private agency can perform as well, and that it is not to do a public good, even, unless that good be otherwise unattainable."

No, no! not *all* Americans maintain that doctrine, thank God! Only the aboriginal Americans and the president of Harvard University have as yet publicly avowed that doctrine. When Shreveport and Memphis are wasted by fever, when Ireland is wasted by famine, and Chicago and Boston by fire, Government has afforded relief, although not expressly assigned to that duty, and although relief was otherwise attainable.

Government has built many school-houses in Massachusetts and elsewhere, it has endowed noble universities and agricultural colleges in Michigan and in other States, although private

agencies might have done the same. Public liberty still survives. It is less than a quarter of a century since Daniel Webster looked with apprehension upon the prospect of a separate republic upon the Pacific coast. The government has helped to bind the two coasts together by a railway. Perhaps it is too early to say what may be the effect of that measure upon American liberty. But it is more than two hundred years since Government laid the corner-stone of Harvard University, and it is not yet perceptible that the foundations of public liberty have been weakened thereby.

Among the aborigines of America, statesmen do very generally hold that public authority should defer to private agencies; and so their Government looks coolly on while the victim of a larceny makes reprisal on the thief, and the friends of the murdered execute vengeance on the murderer. But the prevailing opinion in American society is, that all such eccentricities as larceny and homicide, call for the admonition and instruction of the civil government. Not that private agencies cannot reach them. Government will not allow such agencies to interfere. The great teachers which Government commissions for the instruction of such learners, are courts, penitentiaries, and the gallows. Very many people believe the school-house and the university to be means of instruction quite as becoming and much cheaper. And there are some enthusiasts (?) who believe that such means, properly employed, are quite as efficient, and do not sap the foundations of public liberty any more than their more popular rivals—prisons and gibbets. Let us be tolerant of such enthusiasms, if we can not partake of them.

"We deceive ourselves dangerously," pleads President Eliot, "when we think or speak as if education, whether primary or university, could guarantee republican institutions." Do we, indeed? Well, well! Educate a people once. Not a class, but a people. And then let some cocked hat or some crowned head attempt to establish any other than republican institutions over them, and see who is dangerously deceived. But does President Eliot know of any well regulated accident insurance company willing to guarantee republican institutions where the people are *not* educated? Or, for that matter to guarantee stability to institutions of any kind? France and Spain will pay high for a policy, and allow the underwriters to select the institutions. England is very old. How long before she will seek insurance? The Republic is young. How long before she will offer a risk? Stable government is not possible where muscle is trained and mind neglected.

Eleven hundred years ago the greatest soldier of that age was swinging to and fro over the face of Europe, carrying conquest wherever he went, and gathering under his standards every country, all styles of civilization and all forms of barbarism to be found between the Pillars of Hercules and the Baltic sea. But Charlemagne very well knew that mere force never could weld that heterogeneous mass into anything more than the semblance of a State. He resolved to plant schools in the track of his armies, to illuminate the boundaries of his empires by a higher culture, which should distinguish it from all surrounding barbarisms, and should cement its different parts by a common learning and a common religion.

Foregoing all professional and all national prejudice, the great fighter dug out of the monasteries of England teachers to help him on in his work. He actually founded some great schools. The conception was a grand one. But it was premature. Charlemagne found too many obstructionists. His life was too short. He died and returned to dust, and his empire crumbled almost as soon as his body.

This Republic is not carrying its standards abroad. It disclaims the conquests of war. But she cannot escape the conquests of peace. The Republic does not subjugate, it attracts. All styles, all grades of culture, all forms of belief, all colors of skin, and every shade of every color, are being poured into its lap; "a heterogeneous, rich, multitudinous population," as President Eliot aptly describes it. All have not the same influence in society, but all have the same power in the State. The vote which Emerson gives in Cambridge may be exactly compensated by the vote of some unlettered wretch in Texas who, but a few years since, was wrenched from the realm of chattledom. Has Government no duty in the premises?

Yes, says the president of Harvard University, Government has the plain duty of standing still, to see what will come of the shapeless, tumid mass. That he believes to be our "peculiar function." Standing with Macbeth by the cauldron into which witches threw—

"Eye of newt and toe of frog,  
Wool of bat and tongue of dog,  
Adder's fork and blind worm's sting,  
Lizzard's leg and owl's wing,"—

he would probably have felt that the end of social effort was to idly await the result of the boiling, and see what sort of stew would come of it. Yet any rational cook could tell him, without waiting the result of the experiment, that unless a great deal of seasoning was used the stew would be a failure. And it requires no prophet to assure us that, unless we expend a great deal more effort in assimilating the diverse ingredients composing this great seething commonwealth, we shall fail to reduce them to a homogeneous society or a stable State. In this effort every private agency ought to join. To it every public organization, from the school district to the nation, absolutely *must* contribute.

Six thousand years of history testify that it is utterly unsafe to exclude great bodies of men from all participation in public affairs, no matter how ignorant they are, no matter what color they are of. Current events forcibly corroborate that testimony. But the plainest dictates of reason teach that it is always unsafe, and sooner or later must be fatal to any State to confer power upon great bodies of men, and leave them utterly uninstructed how to use it. Society calls the mother unnatural and cruel, who gives birth to a child and exposes it, unclad and unfed, to the caprices of chance. Such conduct is indeed likely to prove fatal to the child. But what must the angels say of that State which gives birth to multitudes of citizens and leaves their great capabilities to the guidance of blind ignorance? The consequences of such insane neglect are not confined to the citizen; they will eventually overtake, and finally overwhelm the State.

—The Republic.

### HYGIENE IN THE SCHOOL-ROOM.

All may feel intense satisfaction in consequence of the general uplifting of mind everywhere taking place through the instrumentality of the public schools. It is a source of gratification that the value and necessity of public instruction are now fully recognized by nations which have hitherto resolutely opposed its introduction into all places within their jurisdiction. It is no longer a cause of discouragement that some nations still reject the public school because subversive of ancient secular and sacred forms and institutions. The onward march of the great innovator is, perhaps, sufficiently

rapid. It may be best that it should make haste slowly, that its progress may not be interrupted by those reactions which, at times, nullify the operations of laws and institutions whose practical tendency is to elevate in one direction and depress in another.

While we view with complacency the beneficial results accomplished by public schools in the past, and contemplate with intenser gratification the nobler triumphs of the future, there is reason to believe that the advance has not been equally rapid in respect to all the interests which it should be the purpose of public instruction to promote. Vast improvements have been made in the hygienic conditions of public school buildings in recent years, but he who carefully inspects such edifices will still find much in their construction which militates against the physical welfare of their occupants. In respect to light and heat, the school-houses of most cities and large towns have been brought to a degree of perfection which leaves little to be desired. In respect to ample supply of pure air, much remains to be accomplished. Theoretically, the absolute necessity of complete ventilation is admitted by all, but practically its importance can not be regarded as more than half appreciated by those whose duty it is to secure it. It is probable that no mode of ventilation has yet been devised by which the air of rooms occupied by many persons, especially children, can be kept at all times at the standard of purity characteristic of the atmosphere without. In summer this result can be entirely and easily secured. Cold weather often introduces an element into the problem of ventilation, which, to some extent, prevents its satisfactory solution, even by active, careful, and intelligent teachers. If sufficient heat is supplied, there can be no reasonable excuse for depriving the occupants of school-rooms of pure air. The school building itself, whatever may be its structural defects, should not be held accountable for the negligence or ignorance of those who have charge of it.

That the defective ventilation of many school-rooms is directly chargeable to the ignorance, or equally inexcusable heedlessness, of the presiding teacher, is indisputable. Probably there are but few teachers in public schools who have not given some attention to human physiology. There is, however, good ground for the supposition that the study of this important branch of science, by many, has been an involuntary act of conformity to legislative enactments, or of compliance with local requirements, rather than a sincere desire to promote the present and future well-being of the children committed to their care, by surrounding them with such hygienic and physiological conditions as will conduce to that end.

Could the immediate and remote hygienic influences of the school be fully comprehended by all teachers, nothing more would be necessary to secure such attention to the elementary principles of physiology as would speedily change for the better the sanitary condition of half the school-rooms in the land. No one needs to be informed that air is necessary for the proper performance of the mental and bodily functions; but the practice of many teachers would lead to the supposition that the vital importance of the quality of the air supplied to the system is a matter to which their attention has never been directed. It is well known that the air of confined space occupied by animals, is modified in at least three ways, each of which unfits it for further use by rendering it highly deleterious to health. In the first place, oxygen, the vital element of the air, is constantly drained from the room. The loss in this respect must be fully compensated, or the seeds of disease will certainly be sown in the system. In the second

place, while respiration abstracts from the room its life-sustaining oxygen, it pours into it a volume of poisonous gas whose presence in appreciable quantity tends only to death. How speedily this process of exhaustion and repletion takes place may be easily and clearly shown by a simple experiment. The effects produced on air by breathing are, in certain respects, precisely analogous to those produced by ordinary burning. If a lighted candle be placed on a slate or book and covered by a glass fruit jar, the size and brightness of the flame will speedily diminish, and soon the light will be entirely extinguished. Restore the jar to its usual position, keeping the mouth closed with the book, slate, card-board, glass plate, or whatever it may have rested on. Having lighted the end of a splinter of wood, remove the cover and thrust the burning end into the jar. The flame will instantly disappear, showing the absence of free oxygen. If a little lime-water now be put into the jar, and violently shaken, the cover having been replaced, it will soon become white, revealing the presence of carbonic acid in the jar.

Besides the destructive changes indicated by the experiment, the atmosphere of the school-room is subjected to another modification, far more perceptible and quite as pernicious, resulting from the constant exhalation of organic matter from the lungs and skin of the occupants. This organic matter undergoes speedy decomposition, and occasions the highly offensive odor by which its presence is readily detected when passing into the room from the pure air without. Immediate and uninterrupted communication between the room and the air without, is the only way by which these various contaminations can be completely neutralized. Ventilation aims to accomplish this object. Directed and controlled by a vigilant and intelligent teacher, its results in most cases may be satisfactory.

No plan has yet been extensively adopted by which school-rooms may be thoroughly ventilated without recourse to windows. In the use of this mode of ventilation, frequently the most important hygienic principles are entirely ignored by those in charge of rooms. Almost all teachers have learned from personal experience that nothing is more conducive to acute and protracted disease, than the rapid and unequal abstraction of heat from the body. In spite of this knowledge, sometimes most painfully acquired, it often happens that children engaged in study, when the circulation is comparatively sluggish and the evolution of heat slow, by the inconsiderate opening of a window, upper as well as lower, are exposed to the pernicious influence of large volumes of cold air, which rapidly chills their bodies, and lays the foundation of incurable disease. In the process of ventilation by windows, inflowing currents should always be avoided. Hence, a window should never be opened when it would permit a horizontal current to impinge on a pupil from a lower opening, or a cataract of cold air to descend upon him from an upper one. That this precaution may be observed, particularly in cold weather, the direction of the wind should always determine the windows through which the ventilation of the room should be effected. That descending currents may be avoided as much as possible, pupils should not be compelled to sit at a less distance from the windows than three or four feet.

It is generally believed that a climate whose variations of temperature are sudden and extreme is prejudicial to health, and necessitates constant effort to countervail the tendency to disease everywhere observed to exist in such circumstances. Teachers, through experience have acquired a practical knowledge of this fact, and are commending themselves to parents



and school officers by the assiduous care with which they endeavor to shield their pupils from the ills to which they are liable in rapid transition from the heated air of the school-room to the zero temperature of the street and play-ground. The solicitude with which many teachers at present attend to the adjustment of the outside wrappings of young children before permitting them to leave the school building, is indicative of a most gratifying advance in the practice of school-room hygiene. Happily the day seems to have passed, when teachers, like some public journalists, regard intellectual culture as the exclusive province of pedagogical labor.

There has been a great change for the better in the treatment of pupils who come to school on stormy days, with clothing more or less saturated with water. On such occasions, the first and chief thoughts of the teacher are not of order, discipline, recitation; but of the great, and, perhaps, fatal physical ills which may ensue from the rapid abstraction of heat from the body, resulting from its contact with wet clothing. The teacher's appreciation of the superior importance of good health is now manifested by his partial neglect of the usual business of school, and his earnest attention to the physical comfort of his pupils. So far as practicable, wet children are brought into immediate proximity to stoves, registers, and steam-pipes, and muscular movements to promote circulation are devised for those who cannot approach these drying places.

In these days, especially in cities, teachers have risen so far above the hygienic intelligence of former times, not very remote, as to prefer sound health in pupils to a high attendance average, which, in certain localities was considered the chief end of good school keeping. Regular attendance is important, because there cannot be thoroughness without it; but thoroughness in scholarship secured at the expense of bodily health, is now justly regarded as a very unequal and unsatisfactory exchange. Parents are no longer importuned to send children to school regardless of their physical condition, regardless of weather, regardless of everything but the teacher's morbid desire to exhibit a large attendance average, and a scholarship unsurpassed by that of any other school.

Additional evidence of hygienic progress in the school-room may be seen in the constant efforts of teachers to secure and maintain correctness of posture on the part of pupils, while sitting, standing, or moving. The exertions of teachers in this respect have been greatly aided by the extinction of the awkward and uncomfortable furniture formerly provided for the use of pupils. Many anatomical and physiological abuses have been exterminated, which teachers of earlier days could not have corrected had they been conscious of the bodily ills which such abuses were constantly producing. Through the influence of the admirable furniture of modern school buildings, combined with the increased and increasing vigilance and knowledge of teachers, such deformities as round and unequally elevated shoulders, laterally crooked spines, and certain chest distortions, are rapidly disappearing from the great community of school children. The form of seats and desks seems as well adapted to the preservation of bodily symmetry as could be desired. There is, however, a common defect in the construction of seats intended for the use of young children. In school houses, as in dwellings, chairs are still too high for the great majority of their occupants. An important, if not essential, element of comfort in the so-called easy chair of sitting rooms, is its moderate height. A corresponding reduction in the height of school seats would be equally con-

ducive to the comfort of pupils, and, indirectly, to that of teachers.

Although the friends of public schools and popular education may survey with general satisfaction the hygienic improvement of the present day, there is, at least, one painful exception to the general progress, whose correction necessitates the most careful attention and indefatigable exertion of teachers. Young children devote much more time to study, in school and out, than formerly. So eager is the desire for promotion in our public schools, particularly of the graded class, on the part of teachers and pupils, that a considerable portion of each day and evening is spent, voluntarily or compulsorily, in close application to books and slates. This intense application, fostered by parents as well as teachers, results frequently in the exchange of a greater for a lesser good. Could the eyes of pupils who have spent a few years in the public schools of any city be critically examined, the startling fact would be disclosed that a large per cent. of the whole are impaired in structure or function, in consequence of some form of abuse resulting from the pupil's connection with school. Such was the case in the public schools of Prussia, and there is no reason to doubt that similar evils are as prevalent in our own country. That the eyes of children may be used without injury in study, as far as practicable teachers should insist on the observance of certain hygienic principles. Light is essential to vision; but if excessive or deficient in intensity, or if it falls improperly on the page, the use of the eyes in study may result in injury, necessitating the severance of the pupil's connection with school, prolonged absence from study, and the loss of much valuable time.

The desks of school-rooms should be so arranged that, for ordinary study, the light which falls on the page should enter behind the pupil, that direct rays may be largely excluded. The construction of lamps for the purpose of study, or other operations requiring close inspection, which permits only reflected light to enter the eyes, seems to be a general confirmation of the truth of this statement. In cloudy days, the light of the school-room may not be sufficiently intense for the healthful action of the eyes in study. At such times, study might be suspended, and oral instruction, reviews, or general exercises substituted for it. Although the construction of school houses is usually beyond the supervision of those having charge of them, instances have occurred in which the hygienic knowledge of teachers has been of signal service to school directors, in determining the interior arrangements of buildings intended for educational uses.

There is one defect of the eye, resulting largely from its improper use in the school-room, which, unlike nervous weakness, comes so insidiously upon it as to be almost imperceptible until it has passed beyond the possibility of cure. Many children in the public schools are constantly becoming near sighted through the inexcusable negligence of teachers to insist upon the observance of the proper distance of the eye from the page, in writing, drawing, ciphering, and ordinary study. In writing and drawing, especially, the universal practice of pupils is extremely pernicious. Instead of maintaining a distance of fourteen or fifteen inches between the eyes and the page, in performing the operations alluded to, a glance into almost any school-room will show that the intervening space is only about six or eight inches. In consequence of this unphysiological habit, the eye surely, though imperceptibly, loses its power of adaptation to variation in distance, and henceforth only near objects will be distinctly seen. It is not easy to modify what seems to be a constitutional tendency in

children. Vigilance and perseverance on the part of teachers, if not entirely successful in the prevention of this evil, will be productive of immense good. Efforts to counteract the tendency to near-sightedness may be considerably aided by a permanent vertical line placed conspicuously on the black-board, representing the proper distance of the eye from the page. He who has suffered the inconveniences of this defect in vision resulting from improper use of his eyes in school days, will not need to be urged to save future men and women from similar misfortunes.

—E. C. Delano.

### VOCAL MUSIC.

#### STEPS IN THE GRADES.

We often hear the remark among teachers, that they do not have the success in teaching music that they do in other branches. We have thought that a few suggestions might be of service to those not specially musical. We sometimes fail because we attempt to teach that for which the pupils have not been prepared.

It is not only important that we teach the *right thing*, but that it be taught at the *right time*.

We desire to arrange, in a progressive manner, the steps of each grade.

#### TENTH GRADE.

##### FIRST STEP—THE SCALE.

- (a) In teaching the tones of the scale, use the syllables *Do, Re, Mi*, etc.
- (b) Teach the scale *viva voce* (with the voice) to the pupils, *before* it is represented on the staff. In the representations use quarter notes.
- (c) While teaching it, make *piano* (*p*) and *mezzo* (*m*) practical.

##### SECOND STEP—THE SCALE REPRESENTED ON THE STAFF.

- (a) Represent *Do* on a *short line*, *Re* on the space above it, *Mi* on a *long line*, and thus complete the staff.
- (b) After the scale is represented and the staff completed, teach the children the name of the character that represents *pitch*.
- (c) Theory. Names of the *staff, clef, bar, double-bar*, and *quarter note*.
- (a) Require the class to *read* the scale ascending and descending, or to any point and back again, and afterwards to *sing* it in the same manner from *Do* to *Sol*.

##### THIRD STEP—INTERVALS AND TONES OF THE GRADE.

- (a) Write on the staff the first five notes of the scale (*Do, Re, Mi, Fa, Sol*), taking care that each tone is represented several times, *e. g.*



- (b) Require the pupils to *read* by syllable the notes that represent these tones, in all possible ways, that they may be able to give the *name of each note* without hesitation.
- (c) Require the class to *sing*, in chorus, in the same manner.

##### FOURTH STEP—MEASURE.

- (a) Beating time. (b) *Viva voce* illustrations of the length of the quarter and half notes. (c) Half and quarter notes represented and sung. (d) *Viva voce* illustration of measure with *accent*. (e) Measure represented with quarter and half notes. (f) Simple exercises in 2-4 measure. (g) Theory. Names of all characters used.

#### NINTH GRADE.

##### FIRST STEP—REVIEW.

- (a) *Viva voce* practice of the scale, especially the four higher tones.
- (b) Review of *p* and *m*, and *pianissimo* (*pp*) taught.

##### SECOND STEP—INTERVALS AND TONES OF THE GRADE.

- (a) Write on the staff all the notes of the grade, in such a manner that each tone shall be represented several times, *e. g.*



- (b) Teach each pupil to *read* by syllable the notes in all possible ways, that he may *name each note* without hesitation.
- (c) Require the class to *sing* in the same manner.

##### THIRD STEP—MEASURE.

- (a) Beating time. (b) Simple exercises for the practice of quarter and half notes. (c) Simple exercises embracing all the tones of the grade. (d) Exercises for "Sight Singing." (e) Review of theory.

—E. E. Whittemore.

### WEBSTER AN ELEMENT OF NATIONAL UNITY.

English speaking people have in time past deemed it a reproach that we are using a language no older than the British Empire. They have sought to excuse it when told that our language is wanting in fine poetical blendings, true etymological conditions and euphonic harmony. We certainly are guilty of the use of a youthful language, but deem it no reproach, for what matters it whether the rules of our speech be an hundred or a thousand years established, if they are fixed and stable.

But brief as has been the history, it glows "all along the line" with the story of illustrious deeds and victories, outranking in worth to man the achievements of any other form of speech. We suggest a few:

Under the influence of this language has been established the great truth that man is best governed by educating him in the true use of all natural rights and privileges.

It has wrested from the keeping of cunning conjurers the sciences, and presented them to man as his trained, obedient servants.

It has abolished human slavery.

It has opened innumerable schools, free to both sexes. The world beholds and wonders at the grand results.

It points its ambitious men to discovering and developing means and forces for improving and elevating their fellows, rather than having war.

Quite recently the world witnessed the sight of two powerful and jealous nations with admitted provocation to war, continuing in friendly trade, agreeing in convention, and assessing and paying damage.

It has brought to our door a sight fit for the gods—millions from the Old World seeking to know our language and learn our speech. Unconsciously we have become a nation of teachers.

With ever due thanks to the Great Disposer of Events, we have a fixed vital language to give them. Notwithstanding its diversity of source, its history and the history of each word thereof has been traced and written. As Coleridge says, "Words are living powers," and again, "There are cases in which more knowledge of more value may be conveyed by the history of a word, than by the history of a campaign." Viewed by this true estimate of the value of the units of speech,

into what majestic proportions rises the labor of the great historic lexicographer, Noah Webster, for is it not true that he gave form and proportion to our speech, classified and arranged its words, and made of a jargon a marvel of completeness? Is it not also true that the very birth of our language, a few ages hence, will probably date from the presentation of his grand life work to a needy world? As his labor we have a codified language—a complete encyclopedia of words with legalized sounds for the letters thereof.

It is not true that a language must be ancient to be rich. Diligent labor maketh rich in language as in merchandise. Since the adoption of the Websterian code, our schools accomplished more than in all previous time.

The great army of teachers instructing willing learners is as invincible as the forces of nature. They are quietly putting in motion the forces which are giving back to the people the rights which tyrants had usurped. The greatest victory of the day is the triumph of the word—the sublimest achievement, the conquest by the sentence, crowding monarchs from their thrones in the face of protecting armies. "*Mene mene tekel upharson*" is written upon all usurping forces. The quiet labor of the earnest teacher through the power of our language is winning the conquests of peace, and surely molding the nations into one common brotherhood.

—W. H. Gardner.

### NOTES.

#### PRINCIPALS' ASSOCIATION.

The February meeting of the Principals was held at the Normal Hall, February 7th, 1874. After the preliminary routine exercises, the Superintendent referred to the questions of Botany and Reading, which had been considered at the March meeting. Pupils would not be required to procure the text-book in botany hereafter, and fifth grade instruction would be given by teachers in connection with the chromos. There was a prospect that the request of the Principals to so change the Course of Instruction as to complete the First Reader in the 10th grade, the Second in 8th, and so on would be favorably reported upon to the Board by the appropriate committee. Comptroller Hayes was credited with having done a great deal in behalf of teachers, in the matter of procuring for them prompt payment of their salaries. The practice of "dotting" the "time" on diaries in the place of entering the actual time of arrival at the school-room, was condemned. If the matter of excuses from German, which, by tacit consent, was relegated to Principals, a caution was given that children should neither be permitted to begin nor abandon that study on frivolous pretexts. After vigorous discussion and considerable opposition, it was agreed, upon motion, to lock the doors of school-houses to pupils five minutes after dismissal; the object of this action was to break up the habit which still prevails among some Bourbon teachers, of detaining pupils after school-hours.

The Superintendent suggested, that out of anxiety to "keep up to grade," Principals at times anticipated the work of future grades in examinations for promotion. The practice was not approved. Transfer cards should be given at the beginning of the term, as far as possible. Owing to the unequal advancement of the schools, the amount of work to be done in first grade drawing should be determined for each school by the drawing teacher.

On Mr. Heywood's motion, Principals were requested to place on file, for reference, at the office of the Board of Education, sets of questions for all grades used in examinations for promotion. On Mr. Kirk's motion, the propriety of so extending the work in arithmetic as to complete common fractions in the fourth grade, was referred to the old Committee on Arithmetic (Messrs. Hanford, Vanzwoll, and Stowell).

The time for discussion having arrived, the question of "Moral Education of Pupils in the Public Schools" was debated by Messrs. Merriman, Baker, Cutter, Stowell, Welles, and Kirk.

### CORRESPONDENCE.

TO THE EDITOR OF THE CHICAGO TEACHER.

While glancing over the various good things in the February number of THE CHICAGO TEACHER, I read with grief and almost indignation the article purporting to be an editorial (but which I can not believe the gentlemanly editor of THE TEACHER ever saw, much less wrote), in which the epithet *vagabond* is applied to a lady and a teacher. Now, I have little leisure to defend my *own*, still less to criticise the *opposite* sex; but this case appealed so strongly to my sympathies, that I can not refrain from responding.

Now, Mr. Editor, I am satisfied that the Principal who wrote that article is humbugging, and it is my belief that he did it to give vent to his anger where he would be in but little danger of being answered by her. He is evidently afraid of his little *vagabond*. Why? Nature never formed a *man*, and especially a *principal*, who would nail flannel to his boot soles to avoid a lady, unless she had jilted him or told him some unwelcome truth (which would be more *unpardonable*, as well as probable), or was—*his wife*. If a lady is to be called a "vagabond" because she leaves her room upon a slight pretext, or asks a frivolous question of one who "thinks little, and says less," what term shall be applied to a *man* who refers to devotional exercises, as "not very hard work, when you can sit down to them," and states that that "is the chief advantage in not being a Catholic?" The first assertion makes us almost inclined to believe some of *Incarnate Negation's* statements in regard to the amount of work done by the principal, and the second—what?

Her class did not pass "because the teacher did not hear what the questions were to be beforehand." Ah! now we have the key to the mystery. We have—no, we have not—we *had* a graded course, arranged by competent men after much study and deliberation, in which the work to be accomplished in each grade was distinctly marked out, so that the teacher knew at least the *nature* of the questions suitable for her pupils; but this is no longer the case. One principal observed that "the graded course had always been a high board fence against which the teachers all ran," and that "he intended to take off a board now and then," which he forthwith proceeded to do. Others, fearing B's school would be graded higher than their own, followed his example, until now so many boards are off, that unless a teacher is pretty good at guessing, she can form but little idea of what questions her pupils will be required to answer. In room 49 the size of the pupils, as well as the course prescribed, would seem to indicate that simple words should be chosen and simple questions asked, but the principal, fearing the children might understand the *meaning* of short words, or that the teacher would not be sufficiently impressed with his superior knowledge, furnishes something like the following style of questions: "Illustrate and exemplify the correct use of this, that, these, those, ye and thou, in either a compound or complex sentence, and give a scientific and comprehensive elucidation of all terms employed, with satisfactory reasons therefor." No wonder the teacher "did not know what questions would be asked," and failed to prepare her class to answer them! The only wonder is, that she or her pupils out-lived the examination. No wonder the "nervous strain was so great she could not eat her dinner!" The only wonder is, that she could ever eat or sleep again. Probably in future her dreams will take the form of hard words, the application of which she is vainly trying to teach babies under her charge. I think it requires but little sharpness to see *why* that principal "nailed flannel on his boot soles."

"What will come next, and who will start it?"

—Sympathizer.

#### FRIEND MAHONY:

I cannot see in what part of my article on Special Teachers you discover any disposition to "decry" the drawing in our schools, or to institute any unfavorable comparisons between it and our music. Perhaps my offense is to be found in my remark: "Whether our drawing shall be as successful as our music, remains to be seen;" by which I meant to convey the idea that any judgment upon the success of the drawing would, at present, be premature.

The task of instructing thirty thousand children in drawing is a stupendous task, almost enough to discourage any two



conscientious women, unless possessed of unusual ability; and no one with the interests of the schools at heart could intentionally add unjust criticism to the heavy burden. Nor should any Principal, in my opinion, give these ladies the additional labor of examining for promotion; labor which must be done out of school hours, or at the expense of teaching.

Yours truly,

February 9th, 1874.

H. H. BELFIELD.

## THE TEACHER'S DESK.

### PERIODICALS.

It may be readily understood that we have not time to read all the Magazines that come to our table; but our better half has the time, and employs it in reading the aforesaid Magazines. We humbly ask which she considers the best; and she replies that she can no more answer that question than she could decide as to her children which one she loved the most.

THE HARPER'S MAGAZINE is an institution of the country. It was new in its early days, and is still new. It does not elaborate too much. It practices no sensational tricks. It goes on, as it has gone on for a number of years, giving pleasure and information, with striking illustrations, employing the best writers and artists on its staff. Franklin Square, N. Y.

OF THE ATLANTIC it may be said that an audible groan went through the country when the Osgoods sold it; but instead of losing, it has gained in value. The March number is peculiarly powerful. It has all of Boston's "culture" and polish with the fire and brilliancy of New York. There is hardly a writer worth speaking of that has not contributed a paper to the March number of the *Atlantic*. This Magazine is very much improved by the change in its ownership. Boston is a prim, puritanic city, but New York is catholic and progressive. Hurd & Houghton, New York.

SCRIBNER'S MONTHLY is another Magazine of New York. Its fine illustrations, its superior paper, and the interesting and varied nature of its contents, make it to many people the most interesting Magazine published. There is now running in its pages an article entitled "The Great South," which, from the fairness of its dealing with this unfortunate portion of our country, its graphic description of scenes, its recital of incidents, and portrayal of character, is not only of individual interest, but of national importance. The editorials of *Scribner's Monthly* are always timely, and its etchings quite comical. Scribner & Co., New York.

LIPPINCOTT'S MAGAZINE is a valuable publication. We are not in so close relationship with Philadelphia as we might be, and it is a loss to us that we are not. In educational matters, we take pattern by Boston; in business, we sneeze when New York takes snuff. If we had a little more of Philadelphia in our ways we should be a more respectable people. Of Philadelphia, *Lippincott's Magazine* is a fair exponent. It is solid, truthful, humorous, artistic, and strong. Its stories and articles are always the best. Its literary criticisms are always fair and searching. *Lippincott* is the last Magazine we should want to lose from our table. J. B. Lippincott & Co., Philadelphia, Penn.

GREENE'S NEW ANALYSIS. Philadelphia: Cowperthwait & Co., 1874.

This is a volume of 324 pp., as well bound and made of as good paper as are any of Cowperthwait's recent publications: "Monroe's Readers," "Royse's American Literature," or "Hagar's Algebra." Upon first view the work seems formidable, but on careful examination we find it an *easy* treatise on the structure of the sentence—a work that will be available in all grammar grades. In addition to the system of sentence analysis, original with Dr. Greene and familiar to all American teachers, we have in this work a system of indicating analysis, which we should probably think the best, were we not so familiar with the method of indicating analysis by means of the brace. The sentence, "Red squirrels eat nuts greedily," — aSP { v. The name *Analysis* does not do justice to this work. It is a grammar as well, a rhetoric and guide to composition, a safeguard against false syntax, and contains not a few of the elements of a work on logic. It is worthy the perusal of the thorough scholar, yet a Fourth Grade pupil

may understand and apply its principles. It is graded gently, is simple in plan and style, and by the different sizes of type used in its pages, may be made the text-book of a rapid, or a thorough course of study upon the English sentence. It handles the anatomy, physiology, ethics, and esthetics of forms of expression in English. F. S. Belden, 335 Wabash Avenue, Chicago.

SWINTON'S SCHOOL COMPOSITION. New York: Harper & Brothers, 1874. Albert Ethridge, 117 and 119 State Street, Chicago.

This is a little book of 120 pages, bound in linen, as school books were bound in our early days—such books as were used in the national schools of Great Britain a quarter of a century ago. We have often wondered why American publishers did not adopt this simple, chaste and durable form of binding—some of our British made school-books are still in our possession—and we are glad that the Harpers have seen fit to use this neat and pretty binding. Though this book is a mere primer in size, it would require more space to give an idea of its varied exercises than is usually taken to do justice to the contents of an octavo volume. It commences with the construction of sentences, dealing with the nature, punctuation, synthesis, expansion and contraction, and combination of the same. It then deals with variety of expression, composition exercises, style, and practical composition. Its treatment of the use of capitals, and its directions for punctuating sentences, are plain and straightforward. As a book on composition, with reference to ideas, we should divide it into three parts. I. Conversion of sentences—*e. g.* Combine the following into a simple sentence: "The next morning the battle began in terrible earnest. The next morning was the 24th of June. The battle began at day-break." II. Composition from outline furnished by author or teacher. III. Composition on miscellaneous themes.

We have not space to print illustrations of the various practical directions, timely criticisms, hints on the essential elements of style, and the various exercises too numerous to mention. The whole work is original; it was not made; it *grew*. It is as different from any other work with the same end in view, as THE CHICAGO TEACHER is different from other educational journals. Its proper work is synthesis, but it does not neglect analysis. It is a small, cheap book, and after obtaining it of the publishers, our readers will form a better estimate of it than they can from reading any criticism of ours.

ESSAYS ON EDUCATIONAL REFORMERS. By R. H. Quick. Cincinnati: Robert Clark & Co., 1874.

It is a great pity that teachers cannot be induced to read more in the line of their labor. Of what use is it for us to tell teachers that they should purchase and read this book, containing so much on education that is thoughtful, suggestive, and new—of what use, since those who *ought* to read it never read an educational journal? The chapter on the schools of the Jesuits will prove especially interesting to American readers. In addition to the preceding, the subjects treated are as follows: Ascham, Montaigne, Ratic, Milton, Comenius, Locke, Rousseau's Emilie, Bastidow and the Philanthropin, Pestalozzi, Jacotot, Herbert Spencer. The work concludes with, Thoughts and Suggestions about Teaching Children, Some Remarks about Moral and Religious Education, and a very interesting Appendix. It is the most catholic, readable, and valuable work on matters educational that has yet been published. For the honor of our craft, teachers, do buy it and come to know a little about the business in which you are engaged. The jockey knows the pedigree of the horses he rides; locomotive engineers will talk to you by the hour of Swinburne's, Rogers', Yankee clocks and the V-hooks, and independent cut-offs that preceded the beautiful link-motion; all but teachers know a little about the history and philosophy of their own trade.

HARVEY'S ENGLISH GRAMMAR. Wilson, Hinkle & Co., Cincinnati and New York.

This is truly a practical grammar of the English language for the use of schools of every grade. It is grammar, nothing but grammar, and good grammar at that. There is nothing in it different from what we should expect to find in a concise, common-sense, complete grammar of the English language, except, perhaps, that its selection of sentences for illustration and analysis is peculiarly happy. But the beauty of this

work is in the fact that it is what it pretends to be—a *grammar*. We teachers in the Schools of Chicago, have given grammar the cold shoulder of late, framing our question on a course of language lessons. We hear from our High School professors, mutterings on this score not loud but deep. Their pupils, not having been thoroughly drilled in the grammatical terms and distinctions of their mother tongue, find it difficult to fall in with the grammar of another language. If our readers will forgive in us a little doggerel, we will report all that High School teachers have said to us on this subject during the past seven years.

Through Language Lessons children wade ;  
And yet they halt and stammer,  
Where e'er the *grammar* scholar's made  
He's fed full well—on grammar.  
Let analytic anvils ring  
With parsing's constant hammer,  
To sharpen mind—that precious thing—  
So give us back our grammar.

Harvey's contains everything that a handy grammar of the English language should contain, and is free from all oddities, excrescences, and absurdities. We earnestly recommend it to such of our readers as have a free hand in the selection of text-books.

ROBINSON'S PROGRESSIVE PRACTICAL ARITHMETIC. New York: Ivison, Blakeman, Taylor & Co. Edward Cook, Superintendent, 133 and 135 State Street, Chicago.

After ten years' use in the school room, it is not strange that our copy of Robinson has become a little the worse for the wear. Knowing this fact intuitively, the astute Edward Cook sends us a brand new copy to pawn, sell, use, or notice, according to our own sweet will; so we notice it, of course.

Robinson's was always, and is now, a thoroughly *practical* arithmetic. It is old and yet new; for its last revision has brought it up to the times, and in the chapter on Stock-Jobbing, Stock-Investments, and Gold-Investments, it will be abreast of the times till 1904. Many solutions of Robinson's are meagre; we like them for that; the solutions offered in later arithmetics are too wordy. It has a chapter on the metric system, set one side, to be used or not, according to the enterprise of the teacher. This is good. But the power of Robinson is in its problems and examples, if we must make a distinction between the terms. They are not the best to give out to a class for instantaneous performance or solution, but they are among the best for a child to take home with him to ponder on over night. We give examples for practice from a dozen text-books; but we know no better book than Robinson's for a child to take home with him, to live with, sleep with, and, if need be, dream of over night. Its problems are sufficiently difficult to call for his *serious consideration* of them, but easy enough to coax him on to their solution. Robinson's Arithmetic is serviceable to-day. It is alive, and bound to live.

THE AMERICAN EDUCATIONAL READERS. A new graded series. Ivison, Blakeman, Taylor & Co., New York and Chicago. Edward Cook, 133 and 135 State Street, Chicago.

It is really worth while for our teachers to visit the elegant rooms of Mr. Cook for the purpose of examining or purchasing a set of these readers. The exhibition of them to our teachers has in every instance elicited exclamations of delight and surprise. The leather back binding makes the books among the most substantial in the market; the clearness of the print; the finish of the illustrations, and the excellence of the paper, commend these readers to teachers and pupils alike. The special features of the series we noticed before in reviewing the separate volumes; but, upon looking over the series, we are forcibly struck with the naturalness of the selections and their certainty to interest the pupil. This naturalness in the pieces to be read is the secret of making children give good expression in reading. Said a principal lately to an assistant teacher: "Why don't your pupils give better expression in reading?" "Mr. —," the assistant replies, "how can I make children give good expression to expressionless and inexpressible twaddle?" This is the cheapest series in the market; true, the volumes are not so large as corresponding books in other series, but this is true economy; they are not so large as to wear out externally before the child has mastered their contents. There is nothing so agonizing to a parent as to be obliged to buy a second copy of the same book for his child. These books are so substantial,—being not too voluminous—that a child will not be compelled, before completing his grade in contemporaneous studies, to purchase a second copy of his

reading book. But the best feature of these books is their healthy moral and religious tone; in them we have religion without cant, and natural morality illustrated by beautiful Oriental tales.

THE INTERNATIONAL REVIEW comes to us a little too late for careful examination, but not too late for us to observe the nature and value of its contents. Dr. McCosh's article on "Upper Schools" should be read by all American educators. The other articles are, "The Transit of Venus," "Working Classes in Europe," "Practical Work in Painting," "Our National Currency," "Nationalism and Internationalism," and a careful, complete, and, in some cases, rather scorching, review of recently published books. The *Review* is the largest of the magazines. \$5.00 a year. A. S. Barnes & Co., New York.

J. W. Daughaday & Co., 434 and 436 Walnut street, Philadelphia, announce a new and choice collection of dialogues, Tableaux, etc., etc., compiled by William M. Clarke, editor *Schoolday Magazine*. We shall be pleased to receive and notice a copy.

LITTELL'S LIVING AGE contains the cream of the world's best publications. We do not know the name of the editor, but his taste has charmed and delighted us many a time. A man that can select as well, must be able to write better. Why doesn't he write? If we were called upon to furnish the best thing of the week in prose or poetry, we should at once turn to Littell. The great drawback to this magazine is that it furnishes more reading matter of the highest class than the ordinary reader can accomplish. It is a good fault, but a fault nevertheless. The truth is, that this magazine is worth double its price; or at its price should be furnished to subscribers not weekly but fortnightly. Through us \$6.50. Regular price, \$8.00 a year.

HARPER'S WEEKLY comes to us regularly. It has become a necessary article of mental diet, and when we *introspect* as to our own feelings on this beautiful weekly, we discover the secret of its immense circulation. It gives the purchaser of a single number as much reading and illustration for 10 cents, as he could otherwise get for a dollar. We must say that it is a little and unjustly hard on the Irish. Eccentric as they are, the Irish are now, and ever will be, the prop of republican institutions in America. An eastern caricaturist may not know this; but let him come west and he will learn a lesson worth two of that learned in the east. To be sure the *Weekly* must pander to a prejudice; but let it take notice that the prejudice is fast dying out. *It has entirely disappeared in the West!* We well know the faults of *Harper's Weekly*, yet with all its faults we love it still. Through us \$3.25 a year.

HARPER'S BAZAR we receive every week, and glance curiously at the numerous very unnatural but fashionable ladies that appear therein. We don't care about *Harper's Bazar*; but our associate editor, who signs our letters with the addition "per wife," does care about it, and *will* have it, and has compelled us, *vi et armis*, to write this notice of it, which we cheerfully do. The *Bazar* is not all fashion; there is a power of human nature in it; else why should our copy go through so many hands before it is read to pieces? Let our readers answer *why* to the tune of \$3.25 a year through us; or send \$4 to Harper Bros., Franklin Square, New York.

THE ST. NICHOLAS—like the last baby in any family—is the youngest, brightest, sweetest, dearest, beautifullest of the magazines. It should be in the schools as a reading text-book. It is powerful. It makes the young old and the old young. Its illustrations beggar description—they are as original as they are finely executed. But don't depend on our faint description, but buy it. \$3.00. Through us, \$2.25. Scribner & Co., N. Y.

THE OLD AND NEW for March is at hand; not a bad number, though we miss the expected portion of Perkins' realistic story, "Scrope, or the Lost Library." Its quaint and curious information, its thoughtful editors, its stories—all first class—its broad views on matters theological, place the *Old and New* in a field by itself. It is the magazine of the thoughtful and practical; of those who have sickened of hypocrisy and shams. Through us, \$3.00. Roberts Brothers, Boston, Mass.

Mr. John H. Rolfe objects to his name being spelled *Rolph* as we spelled it in our last issue. We cheerfully take that spelling back, and wish we had no worse errors to repent of. The word is not found in Webster or Worcester; so our proof-reader is not to blame.